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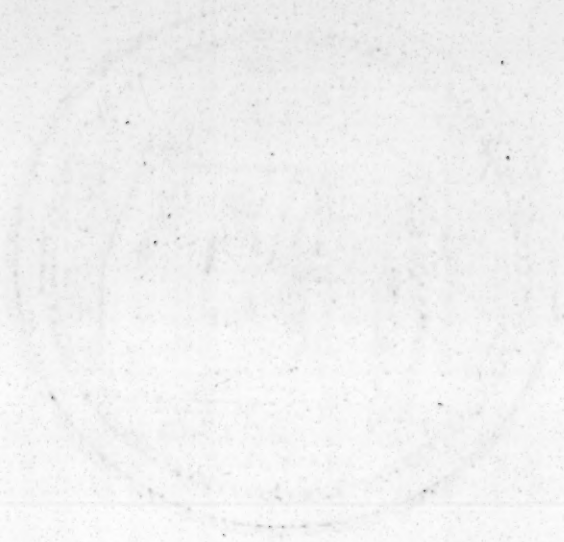
VINDICATION

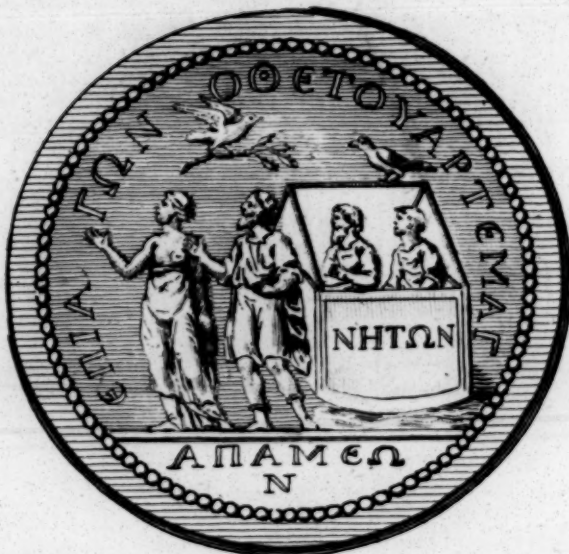
OF THE

APAMEAN MEDAL.

VINDICATION

APAMEAN MEDAL





*ΑΡΑΜΙÆ sive CΙΒΟΤΙ Urbis
Numismata duo ex Sequino, et Fulconerio.*



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A
VINDICATION
OF THE
APAMEAN MEDAL:

AND OF THE INSCRIPTION

N Ω E.

TOGETHER WITH
AN ILLUSTRATION
OF

A N O T H E R C O I N,

STRUCK AT THE SAME PLACE, IN HONOUR OF THE EMPEROUR
SEVERUS.

BY THE AUTHOR OF THE
ANALYSIS OF ANCIENT MYTHOLOGY.

L O N D O N:

Printed for T. PAYNE, MEWS-GATE; P. ELMSLY, in the STRAND;
B. WHITE, in FLEET-STREET; and J. WALTER, CHARING-CROSS.

M.DCC.LXXV.

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MEDICAL

APRIL 1861

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A
VINDICATION
OF THE
APAMEAN MEDAL.

WHEN I took in hand the Analysis of ancient Mythology, I thought, that I saw a great opening towards the truth; and the farther that I proceeded, the more light seemed to break in upon me. It appeared manifest, that the Grecians had corrupted the memorials, which had been transmitted to them: yet they were not so totally changed, but that there were still left some traces of the original histories. Upon collating many different traditions, I saw plainly, that they related to the great events in the first ages of the world; the same which had been recorded by Moses. Not that they were in any degree borrowed from the sacred writings; but came by a different chanel: being family histories, and transmitted by the fore-
A 3 fathers

fathers of those Poets, and other Writers, through whom they have been derived to us. Among the Egyptians were the prophetic books of Ham; from whence Pherecydes Syrus borrowed his ¹ mythology. These did not contain prophecies according to our acceptation of the term: but consisted of sacred records, and memorials of ancient date. Many of these had been transmitted from the first ages; and possibly from the very head of that family, in which they were afterwards found. In all the rites and mysteries of different nations the history of the Ark, and Dove, and every circumstance of the Deluge, are manifestly alluded to. Of this I gave many proofs; and shewed, that these histories were particularly to be found among the people of Argos, Larissa, and Theba; among the natives of Mount Sipylus, and Cælænæ in Asia Minor, and the Magnetes upon the Mæander. One instance among others in this part of the world was taken from a celebrated coin of the Apameans, which was first mentioned by Falconerius in a letter to Seguinus. This curious Medalist had seen three of them, all of the medaglion size, and in good preservation. Upon these was exhibited both the Ark, and the Dove, with a representation of the two principal persons, who were preserved at the time of the Deluge. And what is still more remarkable, the name of the Patriarch was in plain and legible characters subjoined. This seemed to me a circumstance of great curiosity; and I accordingly introduced it at large. And I

¹ Παντα, ὅσα Φερεκυδης αλληγορησας εθεολογησεν, λαβων απο της τῆ Χαμ προφητείας. Isidorus apud Clement. Alexand. Strom. L. 6. p. 767.

should

should never have troubled the world with a repetition of these things, which have been before so fully stated; had it not been objected to me, that I was certainly mistaken. It was mentioned by an anonymous writer with some animadversions in print. To these I should hardly have replied; not out of any disregard or contempt: but because they contain the opinion of a single person; and I am much too deeply engaged to be able to give an answer to every exception, which may possibly be made. Besides every body has a right to judge as may seem best; and to pass a censure, where he thinks that he is authorized from the subject. But there were other motives, which led me to avail myself of this opportunity, and to further explain my sentiments. First, the subject was of consequence; and I had not dwelt upon it so fully, as it deserved. And I thought, while I was taking off the objections brought against me by the person above, that I should at the same time be able to further illustrate those coins; and to correct a mistake or two of Falconerius, whom I had too implicitly followed. There were other Apamean and Magnesian coins highly worth our notice: and I had observed some particulars upon their inscriptions, which had never been satisfactorily explained, and therefore merited our attention. This led me to resume the subject; which I thought would not be unenterprising to those, who are at all acquainted with medals, or have a pleasure in researches of this nature. Lastly, I was farther induced to support, what I had written, from that attention, which I thought due to the opinion of persons of character.

character. For I was informed that several Gentlemen of learning had at times intimated, that I had been greatly imposed upon. They went upon the same principles as the anonymous Observator; and insisted, that what I had taken for a proper name, NΩE, was a termination of another word: and that the Inscription, to which I appealed, was of a different purport. It would certainly give me pain to be found guilty of so puerile a mistake: and though I do not write for profit, nor perhaps for fame; yet I should be sorry to have a work, which I have with so much labour compiled, unkindly and unfairly represented. It would be particularly of consequence to me at this time, when a second edition is upon the point of coming out; and when a third Volume is far advanced in the press. I have been always upon my guard against prejudice in writing; and would willingly divest myself of every interested motive. But however indifferent I may be in many respects, I must not suffer my views to be rendered abortive; and an imputation brought upon any part of my work, which I flatter myself, it does not deserve. What has been exhibited in Print, I will lay before the Reader; as it contains the whole, that has been said by others upon the same occasion. On this account I shall produce it at length.

Mr.

Mr. URBAN,

IT generally happens, that framers of whimsical systems (who attempt to reduce a thousand anomalies to some few general principles) do, in the midst of their zealous pursuits, commit some extravagances, which cast a ridicule upon the rest of their honest labours. I shall not trouble you with obsolete examples of this truth; but only remark, that in a modern work, which the specimen, presented in your Magazine, induced me to read, viz. Bryant's late work on Ancient Mythology, one of that learned Writer's chief principles is, that the accounts related in the Old Testament of the ancient Patriarchs, &c. gave rise to a great part of the heathen Mythology. I had thought this notion so sufficiently exploded, as never to have been maintained again. Let us see how well Mr. Bryant supports it. He pretends, that among the cities in Asia there were various remains, and traditions concerning Noah's Ark; in particular, that several coins are still extant, whereon Noah's Ark and name are inscribed, of which he presents us with one containing, on the reverse, a square chest with two human figures inclosed in it; their heads only appearing above the chest. This is plainly Noah's Ark, he says; nay even the very name of Νωε, in Greek letters, is inscribed on it. Alas! I wish, with Festus to St. Paul, that learning has not made him mad: for, behold! this pretended name of Noah is only the remainder of the ³ city's name, Αλεξ-

² See the Gentleman's Magazine for May 1775. page 225.

³ The name would more properly belong to the people, who were thus denominated from the city; could Αλεξανδρεων be proved to be the true reading.

ανδρων, which is inscribed on the legend round the coin; but there not being room for the three last letters to be continued round the edge of the coin, the artist engraved them on the chest in the middle of the coin, in a reversed manner, as exhibited in the margin.

One should have thought, that this would easily have occurred to Mr. B. himself; since he presents us with another coin, exhibiting the like chest, with the letters ΝΗΤΩΝ inscribed upon the chest, which he acknowledges in a note to be the continuation of the city's name, where the coin was struck, the former half of which is inscribed round the edge of the coin as before, with this only difference, that the reading of the letters is not reversed, as in the foregoing case; and both together form Μάγνητων.—Of this coin also see a representation in the margin.

The Gentleman, to whom I am obliged for these animadversions, writes with great spirit, and I make no doubt, is a person of learning: as such I shall accordingly address him. And here in sincerity of heart I profess, that I shall always be ready to accede to the truth, in whatever shape it may appear: and I so highly prize instruction, that I will most gratefully accept of the boon from any hand, that will vouchsafe in any manner to present it. If therefore these animadversions could be shewn to be well founded, I would certainly thank the unknown Author; and correct my mistake, whenever an opportunity was afforded. But I have so repeatedly considered the subject, and have so many additional proofs in support of what I have advanced, that I

am obliged to abide by my former determination. The true purport of the inscription appears so plain, that I cannot subscribe either to the strictures of my anonymous Opponent; or to the judgment of others, who may be of the same opinion.

We find, that the mistake, of which I am supposed to be guilty, consists in this. The letters N. Ω. E. which I have imagined to compose the name of the Patriarch, are said to be a plural termination. They are supposed to belong to the imperfect term ΑΛΕΞΑΝΔΡ. which, when compleated, is thought to be ΑΛΕΞΑΝΔΡΕΩΝ, the name of the people, by whom the medal was struck. Before I give an answer to this assertion, I will refer the reader to a true Engraving of this coin; the same, which I have exhibited before. He will here perceive an Ark upon the waters, containing two persons, a man, and a woman; of which the latter has upon her head a veil. Two more, who are probably the same persons repeated, seem to be just got on shore; and with their hands uplifted to witness some extraordinary emotion. Above sits a Dove; and overagainst it is another in the air, which seems to be returning towards the machine, and holds a small branch in its bill. The Ark itself has an open roof, if I may so term it; the covering being taken away: which affords an opportunity of seeing the persons within. The Engraver abroad, who first copied the coin, did not in his delineation give the true figure: for he represented it as an open box. Falconerius complains of his negligence; and in the account, which he has transmitted, he affords a more

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perfect

perfect description of the ^s machine. As his account affords many interesting circumstances, I will give it in his own words at large.

⁶ Is, ut vides, Philippi Senioris caput præfert, laureatum de more, atque inscriptione consuetâ: nisi quod Marci præ-nomen omissum errore haud in nummis infrequenti, ΑΤΤ. Κ. ΙΟΥΛ. ΦΙΛΙΠΠΙΟΥ ΑΤΤ. Imp. Cæs. Jul. Philippus. Aug. In averfâ vero (parte) navigii genus quodpiam cernitur (quo enim alio nomine id rei adpellem, ignoro) tetragoni specie, atque aquis innatantis; in quo simulacra duo pectore tenus extant; virile alterum, alterum muliebre, cui velum e capite dependet. Ex eâ autem, quam, si placet, deinceps Arcam nominabimus, prominent duo veluti tigilli erecti, quibus transversus alter innititur. Huic Columba infidet, alteri similis, quæ ramusculum unguibus tenens, alisque expansis, non longe ab Arcâ volantis speciem præbet. Ante Arcam duæ itidem figuræ, quarum virilis muliebrem pone sequitur: utraque vero ejusdem plane vultûs, atque illæ, quæ in Arcâ sunt, ut mecum viri harum rerum periti sentiunt. Ornamenta capitis in muliebri eadem. Verum in hoc differunt duæ illæ, quæ Arcam præeunt, quod utraque dextrum lacertum in cubitum erectum habet; quod in iis, quæ in Arcâ sunt, nequaquam apparet. Inscriptionem ita lego: ΕΠ. Μ. ΑΥΡ. ΑΛΕΞΑΝΔΡΟΥ. Β. ΑΡΧΙ. ΑΠΙΑ-

⁵ In the copy, which I have here given, my Engraver has endeavoured to represent it more truly, following in this one article the description exhibited by Falconerius: and shewing the angular roof, as it was in the original.

⁶ Octav. Falconerii Dissertatio de Nummo Apamensi — ad Petrum Seguinum. Paris 1684.

MEΩN. Sub M. Aur. Alexandro II. Pontif. Apamensium. In fronte vero Arcæ hæ tres literæ non obscuræ apparent, N. Ω. E. Hujus fane typi tres mihi nummos, eosque maximos (Medaglioni vulgo) vidisse contigit. To these he adds a fourth struck at the same place, but not of the Emperour Philip; though it contains the same history. This is a coin of Severus, and has a different inscription from the former, though to the same purpose: ΕΠΙ. ΑΓΩΝΟΘΕΤΟΥ. ΑΡΤΕΜΑΓΝΗΤΩΝ. At the bottom is the name of the people, ΑΠΑΜΕΩΝ. The meaning of this is very plain; and will afford a strong evidence in favour of those above mentioned, and prove, that they are authentic. These coins are very ⁷ remarkable: and the history, with which they are accompanied, is of great consequence. Every circumstance, that has been above enumerated, relates to the Patriarch, who is plainly pointed out by the name ΝΩΕ. The history too of Apamea, Magnesia, and the region near the Mæander, if duly considered by the Reader, will reconcile him to this opinion. However as these letters are said to have a different relation,

⁷ Falconerius mentions, that the Engraver has not represented this machine, in the manner it ought to have been expressed, as he judges from the figure upon the former coins. The latter coin he never saw, having had only a copy. He attributes the mistake of the Artist to the coin's bad condition: Quod nummo in hac parte vetustate attrito, angulum ex concursu duorum laterum, qui in nostro satis perspicuus est, minimeprehenderit. He says, that the Ark upon the coin of Philip was formed —lateribus —ita in obtusum angulum coëuntibus, ut quasi in cuneum definant. Thus we find, that neither of the coins have been accurately engraved: but his description is very plain, and precise: and by that we may be easily guided.

and to be a mere termination of a preceding word ; let us examine, if there be any truth in this notion.

I must confess, that there are many reasons which prevent my acceding to this opinion. If the term ΝΩΕ were an appendage to the name ΑΛΕΞΑΝΔΡ. in the circular part of the inscription, it would have been brought nearer, and stood almost within point of contact. But it is placed upon the farther square of the machine, and too near the center of the coin to have any such connexion. In the next place, the arrangement of the letters would have been different, if they had the reference supposed. For, if we were to accede to the notion above, we must suppose that the two parts of the same name were written *βαστοφονδον*, or in contrary directions. Now I do not remember an instance of this upon any Grecian coin : and should an example be found, it would hardly be so late as the time of the Roman Empire, and the reign of Philip. But what puts the matter out of all doubt, is the position of the letters Ν and Ε, which prove to a demonstration, that the elements are not to be read backwards : for had they been the termination of the word spoken of, they would have stood the contrary way, ΝΩΕ. Falconerius was too curious and experienced to be imposed upon : and he had for some time suspicions about this part of the inscription. He thought, that possibly the letters ΝΩΕ might be the remains of the word ΑΠΑΜΕΩΝ written ΝΩΕΜΑΠΑ. But he soon gave up his surmises ; as the position of the letters Ν and Ε could not be made to correspond with this retrograde way of reading. Nor was there

there room for such a word to have been engraved in the space allotted for it. Indeed, it would have been unnecessary and redundant ; as it is found immediately expressed below.

Lastly, if any thing more be wanting to detect the false reading, it is to ascertain the true: which, one would imagine, could not be long a secret to a person acquainted with medals. The imperfect term ΑΛΕΞΑΝΔΡ. did not relate to a people, but to a person ΑΛΕΞΑΝΔΡΟΥ: and this will pass controversy appear, if with the smallest degree of attention we examine the course of the engraving. The inscription is manifestly this, as Falconerius rightly observes, ΕΠ. Μ. ΑΥΡ. ΑΛΕΞΑΝΔΡΟΥ. Β. ΑΡΧΙ. ΑΠΑΜΕΩΝ. Sub Marco Aurelio Alexandro iterum Archipræfule Apamensium. *This medal was struck, when Marcus Aurelius Alexander was a second time chief pontiff of the Apameans.* This may be satisfactorily proved from another coin described by Falconerius, and struck by the Apameans. It has a different figure: but the circular inscription is nearly the same; only the name ΑΛΕΞΑΝΔΡΟΥ is here expressed with a Zeta, and quite at length, without any break: so that it authenticates the true reading in the coin above, though it varies a small degree in the orthography. The account given by Falconerius is this. ⁸ Quod autem ad rem nostram facit, notanda ejus inscriptio, ΕΠΙ Μ. ΑΥΡ. ΑΛΕΞΑΝΔΡΟΥ. Β. ΒΕΛ. ΑΡΧΙ ΑΠΑΜΕΩΝ. Ex eâ enim constat percussam fuisse hunc nummum ab Apamensibus eodem an-

^s P. 282.

no, quo alter a me explicatus, in quo, ut hîc, M. Aurelii Alexandri II. Pontificis Apamenſium nomen legitur. Nam Ἀρχιερεως nomine, tanquam ἐπὶ ὧν ἔτος τὸ ἐνιαυτὸς, ſeu annum designantis, Faſtos conſignari ſolitos in Græcis urbibus, ex nummis atque lapidibus manuſtum eſt, ut et nos monuimus in Notis ad Inſcriptiones Athleticas, &c. This learned antiquary ſuppoſes the imperfect term ΒΕΛ towards the middle of the inſcription to be an abridgment of 'ΒΕΛΤΙΣΤΟΥ: and the purport of the whole to be as follows: *This money was ſtruck under Marcus Aurelius Alexander, the moſt noble high-prieſt of the Apameans, in the ſecond year of his office.* This piece of money being coined at the ſame place, and in the ſame year, plainly ſhews, that the name ΑΛΕΞΑΝΔΡ. was at full length, ΑΛΕΞΑΝΔΡΟΥ, and related to a perſon, and not to a people.

Thoſe, who imagined, that the name of the Alexandrians was expreſſed upon the money of Philip, were led to think, that the name of the Magnẽſians, Μαγνητες, was to be found upon that of Severus; and that the two coins illuſtrated each other. But herein is a great miſtake. No ſuch people are there ¹⁰ mentioned: and this circumſtance will afford me an opportunity

⁹ He quotes ſeveral ſimilar inſtances, ſuch as ΛΑΜΠΡΟΤΑΤΟΥ ΕΠΙΛΑΡΧΟΥ, ſive ΑΝΘΥΠΑΤΟΥ. ΣΕΜΝΟΤΑΤΟΥ ΑΡΧΟΝΤΟΣ. ΕΞΑΧΩΤΑΤΟΥ ΠΡΟΦΗΤΟΥ. p. 284.

¹⁰ Falconerius ſeems to think, that the title of Magnetes upon this coin belonged to the Apameans, and he has diſjoined the term ΑΡΤΕ. In conſequence of this, he reads the inſcription, ΕΠΙ ΑΓΩΝΟΘΕΤΟΥ ΑΡΤΕ. ΜΑΓΝΗΤΩΝ ΑΠΑΜΕΩΝ: and he interprets the two laſt terms *Magnetum Apamenſium*. In my ſecond Volume, what I quoted was from him: for I had not at that time ſo intimately canvassed the ſubject.

opportunity of discoursing more at large concerning this valuable coin. It was struck by the Apameans; and was in the collection of Seguinus, who sent a copy of it to Italy. Upon the forepart is the head of Severus, with this inscription, ΑΥΤ. Κ. Α. ΣΕΠΤ. ΣΕΟΥΗΡΟΣ. ΠΕΡΤΙ. Imperator Cæsar, Lucius Septimius Severus Pertinax. Upon the reverse is the Ark upon the waters with similar figures to those, which are described upon the former coin. But the inscription is different, though precisely of the same purport. ΕΠΙ ΑΓΩΝΟΘΕΤΟΥ ΑΡΤΕΜΑΓΝΗΤΩΝ. At the bottom is inscribed ΑΠΑΜΕΩΝ. Falconerius has justly observed above, that in many places they distinguished their years by the names of their priests, and archons: and the times when any material circumstance happened were distinguished by the same. Hence it is said in this inscription, Sub Agonotheta Artemagnetum, Apamenium. By this is meant, that this coin was struck in honour of Severus, by the Apameans, under the direction, or order, of the magister rituum et ludorum: in other words by the person, who presided at the rites of the Arte-Magnetes. The history of this coin is curious, and interesting beyond measure; and to arrive at a thorough knowledge of its purport, we must inquire who the Magnetes and Arte-Magnetes were. I have shewn in my second " volume, that by Menes, and Manes, was signified

subject. But the true reading is ΑΡΤΕΜΑΓΝΗΤΩΝ: which is one word: and the purport of it will be found to relate to some sacred personages, styled Artemagnetes, who were revered by the people of Apamea.

" Analysis of Ancient Mythology. Vol. II. p. 456. 457.

Deus Lunus, the Lunar Deity: and by the Manes in the plural were denoted the heads of the three great families, and collectively all those, by whom the world after the Deluge was repopled. The Egyptians esteemed them the eight principal Gods, and preserved some wonderful references to their history. It would be tedious to repeat here all that I have before said upon this subject: and it would be unnecessary, as it is so fully stated in the volume, to which I refer. Let it suffice to mention, that, what the Romans styled Manes, was by other nations expressed Magnes; and places, where the Arkite rites prevailed, had the name of ¹² Magnesia. In some of these, there were traditions about the Argo, either of its being built there, or of its appulse: and there is sometimes to be found on coins of such cities an inscription, ¹³ ΑΡΓΩ ΜΑΓΝΗΤΩΝ. The very person, from whom these places were named, is said to have been the son of Argus; ¹⁴ Αργυρ—εγενετο Μαγνης: the purport of which is easy to be deciphered: for both Argus, of which they make a person, and also Argo, was certainly the Ark. By the terms Magnes, and Magnetes, was signified in a more extended sense any thing great and noble. Hence came the word Magnus, and the title Magnates among the Romans.

¹² Magnesia is a compound of Magnes-ai, the place of Magnes, or Manes.

¹³ See the coin taken from Patini numism. p. 413. also to be found in Pomp. Mela. Gronovii. p. 161. The Magnetes of Phrygia were the same as the Mæones, the worshippers of the Deity called Man, Maon, Manes, and Magnes.

¹⁴ Antoninus Liberalis. Fab. 23. Apollodorus makes him the son of Æolus, and supposes him to have married a water-nymph. L. 1. p. 34. Dionys. Halicarnassensis makes him the son of the *Earth*. Εξ Διός και Γης Μαγνην. L. 1. p. 21.

The latter was a term of honour, assumed first by the priests of the Deity ; but came at last into more general use, and was appropriated to all persons, who were esteemed, either from their birth, or office, illustrious. Among the Phrygians Manes was looked upon as a primitive hero ; a prince of great justice and power : and he seems to have maintained the same character among other nations, who adopted him in like manner. ¹⁵ Φρυγες δε μεχρι νυν τα λαμπρα και θαυμασια των εργαων Μανικα καλεσι, δια το Μανιν τινα των παλαι βασιλεων, αγαθον ανδρα και δυνατον, γενεσθαι παρ' αυτοις, ον ενιοι Μασδην καλεσι. *The Phrygians even to this day call all noble and wonderful occurrences Manica after the name of Manis. He is supposed to have been an ancient king in their country : and is represented as a person of great goodness, and power : whom some called Masdes.* He was moreover worshiped in these parts ; also in Caria, and Lydia, under the name of Menes, Manes, Masdes, and Meen Arkæus.

By the Magnetes then we are to understand originally the eight persons, by whom the world was renewed. By the Arte-Magnetes are signified the two principal of those eight, the two great parents of mankind : for Art, Arte, and Artas, among the Asiatics, and even among the Grecians, signified any thing superlative and excellent. Hence we find it prefixed to many names, such as Artabanus, Artapanus, Artavasdes, Artaphernes, Artemidorus, ¹⁶ Artabazus. We

are

¹⁵ Plutarch. Is. et Osir. p. 360.

¹⁶ In like manner we meet with the names Artebarzanes, Artembares, Artembates, Artachæus,

are accordingly told by Hesychius, *Ἀγας, μέγας, that by Artas was denoted any thing great.* *Ἀγταιοί, οἱ Ἡρώες παρὰ Πέρσας.* *Heroes among the Persians are styled Artæi.* Thucydides mentions a king of the Messapians in Italy, named Artos, which Hesychius expresses Artas, and says, that by this term was signified a ¹⁷ person *great and illustrious.* Conformably to this Herodotus, in speaking of Xerxes and Artaxerxes, tells us, ¹⁸ *Ξερξής, ἀγνίος : Ἀρτοξερξής, μέγας ἀγνίος :* *by the name Xerxes, the Persians denote a Hero ; by Artoxerxes a great Hero.*

As the Arte-Magnetes were the two principal persons recorded in the rites of the Apameans and Magnesians ; we accordingly find from these coins, to what those rites alluded, and who those persons were. In the coin of Philip, the side of the Ark is divided, as it were, into two tablets : and seems to have been designed for the names of the two persons above them. Upon the first of these, under the figure of the man, is inscribed the name ΝΩΕ, Noë ; of

Artachæus, Artempasa, five Venus Scythica, Artozostira, Artasyras, Artemon, Artemias, Artayintes : to which many more might be added.

Artebarzanes is a compound of Arte-Bar-Zan ; by which was signified the Great Offspring of the Sun.

¹⁷ *Ἀγας μέγας καὶ λαμπρός. Θεκυδίδης. Ἀρτυνός, Ἀρχών. Ἀρτάνας, Βασιλείας, καὶ Σατραπείας. Ibid.*

¹⁸ L. 6. c. 98. Regions were distinguished in the same manner, as well as men. *Ἀρταία, Περσικὴ χώρα. Steph. Byzant.* He adds, *Ἀρταίης δὲ Πηρσαι, ὥσπερ οἱ Ἕλληνες τῆς παλαιῆς ἀνθρώπων, ἥρωας καλοῦσι· ταχὰ δὲ καὶ ἐντεῦθεν μοι δοκεῖ Ἀρταξερξῆς, καὶ Ἀρταβάζης.* *Ἀρταία, the region above, is a compound of Ἀρτ-αία, Art-aia, which signifies regio nobilis.* The term was used with some latitude, as we find from Hesychius. *Ἀρταδῆς, οἱ δίκαιοι ὑπὸ Μαγῶν.*

which we have been treating: but upon that of the woman no name occurs: so that the space is left quite vacant. The reason probably was, that the name was either unknown; or else too long to be inserted. Upon the coin of Severus, the side of the Ark is not at all divided; but makes a common parallelogram. And though the whole of the word Artemagnetum could not be inscribed for want of room, yet we find a part inserted, sufficient to indicate, who were alluded to under that title, and what was the ancient religion of the place. It is to be observed, that the letters are not $\beta\alpha\varsigma\epsilon\omicron\phi\eta\delta\omicron\nu$, but in the usual and proper order of arrangement.

There is an account given in the Academy of ¹⁹ Inscriptions, that upon a second inspection, one coin, in the possession of Cardinal Ottoboni, instead of the word Noë, has the letters Neo. These are supposed to be an abbreviation of ²⁰ Νεωκοροι, and to allude to a quite different circumstance. Were this so; yet we could not set aside the positive evidence of Falconerius about the other medals, because one happens in a small degree to differ from them. But in reality it does not differ in purport; nor in the least make against the authenticity of the former coins: on the contrary it affords a strong evidence in favour of them. Many instances might be produced where the name Noos,

¹⁹ Memoires de Literature. vol. 23. p. 136. See also Bianchini Historia Universale. quarto. 1687. p. 191. From this latter book the observation is taken.

²⁰ Νεωκοροι, Neocori were the people who swept the temples, and otherwise officiated in them. By some they are supposed to be the chief priests. The office seems to have been different in different places.

Noos, has been changed to Νεος, Neos; and cities Noë into Νεα. The benign Deity of Egypt Agathodæmon was no other than the Patriarch, the great benefactor, who was represented under the figure of a serpent, and crowned with the ²¹ Lotus. The Inscription should have been Noe Agathodæmon, but instead of this we find it expressed Νεο Αγαθοδαιμων, from a common prejudice of the Grecians.

Thus have I endeavoured by repeated evidence to establish the genuine reading upon the medal of Philip; as it is particularly interesting, and curious. But had it been out of my power to have ascertained, what I have undertaken to prove; yet it would have been, I think, of little consequence, even if the name had been totally erased. For the history would still speak for itself, and in characters too plain to be controverted. How many coins are there, and Basso Relievos, where a gigantic person is represented with a club, and a lion's skin, and engaged with a many-headed serpent? Had a Writer mentioned that he had seen the name Ἡρακλῆς inscribed upon it; and another of better eyes, and more sagacity, had afterwards found out, that it was not Ἡρακλῆς, the Hero; but, Ἡρακλειδῆς, Heraclides the Sculptor, who was there mentioned, what would it all amount to? The history still would remain in legible characters, independent

²¹ See the Coin to this purpose upon the annexed Plate.

Deucalion was from hence called Opus: by which is meant Deucalion Serpens. Δευκαλιωνα διωνυμον, και τον αυτον λεγασθαι Οπηντα. Triclin. Schol. in Pind. Olymp. Od. 9. v. 86. the reason for this I have given elsewhere. Ops, Opis, Opus, Opici, were all terms, which related to serpents. See Vol. 2. p. 486 of the Analysis.

of the inscription. Thus take away the letters Νωε, or assign them to a different purpose; yet the historical part of the coin can neither be obliterated, nor changed. The Ark upon the waters, and the persons in the Ark will still remain; the Dove too and the Olive will be seen: and the great event, to which they allude, will be too manifest, to be mistaken. The whole region, to which these coins are to be ascribed, was replete with memorials of this kind. Here were the mountains of Celænæ, upon which the Ark was supposed to have rested; and the temples of ²⁰ Μην Αγ-
 καιος, Deus Lunus Arkæus. To say the truth, there were several cities named Apamea, in Syria, Phrygia and other countries. But the Apamea, of which we have been treating, was undoubtedly the city upon the ²² Mæander in Phrygia: and when the history of the place is known, we shall not wonder at these references upon the coins. It stood upon the conflux of the Marfyas, Obrimus, and Organ; which ran into the Mæander: and it had the additional name of ²³ Κιβωτος, Cibotus. By this is signified the City of the *Ark*. It is the very term made use of by the Seventy, and the Apostles, when they speak of the Ark of Noah. It was also named ²⁴ Βοοσκητη, Booscete, five *Taurus Piscis*. This name

²² I do not trouble the Reader with unnecessary quotations, as all these histories have been before mentioned in my second Volume.

²³ Here was also a capital city, called Magnesia, whose inhabitants were styled Μαγνητες προς Μαιανδρον; being denominated both from their city and worship; and further distinguished by the river, on which they lived: for there were several people in different parts, who had the same title of Magnetes.

²⁴ Απαμεια ἡ Κιβωτος λεγομενη. Strabo. L. 12. p. 864.

²⁵ Pliny. L. 3. c. 32.

took its rise from an ancient hieroglyphic, which was the chief object of the people's worship. The purport of it will be easily perceived by those, who are at all acquainted with the celebrated emblems, the Apis and Mneuis of Egypt, the Atargatus of Syria, and the Tauro-Men, Meno-Taur, and Taur-Iöne, of other ²⁶ countries. The river Marfyas also, which ran by the city had the name of Cibotus: and there is a coin with this remarkable inscription, ²⁷ ΑΠΑΜΕΩΝ ΜΑΡΣΥΑΣ ΚΙΒΩΤΟΣ. *Apamensium Marfyas Arca*. The river Organ was denominated from the same object of worship, and from the rites practised near its waters. The name is precisely of the same purport, as that before mentioned. Organ is exactly similar to, אָרְגָן, Argan of the eastern nations, and signifies an ²⁸ Ark. It is expressed Orgas by Pliny, who mentions the city as being situated near three rivers, which all met together below it. ²⁹ Apamia——circumfusa Marfya, Obrima, Orga, fluminibus &c. Orgas is the same as ³⁰ אָרְגָו, and Organ, as אָרְגָן, which were terms once in use among the people of Palestine; and are to be traced in other ³¹ countries.

²⁶ Of all these I have spoken at large in my second Volume.

²⁷ Upon a coin of Hadrian, mentioned by Harduin and Spanheim.

²⁸ Hence came the word *οργανον* of the Grecians, by which they denoted any machine.

²⁹ L. 5. c. 29.

³⁰ See 1 Samuel. c. 6. v. 8. 11.

³¹ Velleius the Epicurean in Cicero, having given many instances of base worship, at last mentions that of the Argo, in the celestial sphere, which I have shewn to have been no other than the Ark. He accordingly calls it Argon. De Naturâ Deor. L. 3. c. 16.

Salmasius thinks, that Apamea had the name of Cibotus, *the Ark*, from being a great ³² emporium, in which all the wealth of Asia centered. It was certainly in the time of the Romans a place of great trade: but there were other cities not inferior to it. Who would think of giving to places of such note the name of an ark or chest? Besides it was an ancient appellation, antecedent to these circumstances; and related to an Ark of a different nature. Moreover the name was not confined to the city; but we find, that the rivers also were so called; and every place in its neighbourhood, had a reference to the same worship. If we add to this, what I have before mentioned concerning the temples, and rites of Menes Arkæus; and the many other evidences, which I have elsewhere collected, we need not wonder at the name of Noah upon an Apamean coin; nor at the history, with which it is attended. After the captivity numbers of Jews settled in Asia Minor: and in the time of Severus, and likewise of Philip, the country abounded with Christian Profelytes; and from these probably the natives obtained a greater accuracy in their mythology. Hence it is, that the true name of the Patriarch occurs upon the coin, instead of Ogyges, Deucalion, or Menes.

Thus much I thought proper to say, in order to obviate an unmerited reflection: and to vindicate, and at the same time explain, some of the most curious coins, that were ever produced to the world.

³² Forte ita dicta, quod emporium esset, et receptaculum, ac velut arca mercium communis totius Asiæ. Plinianæ Exercit. p. 580.

ADVERTISEMENT.

TOWARDS the end of this month will be published the Analysis of *Ancient Mythology*; being the Second Edition of that work in two Volumes, Quarto. And in December will be compleated the Third Volume. In this last will be continued an account of the great Events in the first Ages: particularly of the sojournment of Mankind in the region of Minni, or Minyas; the same as Araratia; so called from the Mountain of that Name. To this will be added a history of that Country, and of the traditions there preserved concerning the first occurrences in the world. Also of the migration of families from thence to different parts: and of the dispersion afterwards of the Cuthites from Babel and Shinar: This is proved to have been a subsequent and distinct event: and the confusion of speech a partial judgment. Next in order ensues the war of the Titans, and their retreat into Egypt and to other places. A history is also given of various Colonies; particularly of the Scythæ, Indi, Indo-Scythæ, Ethiopians, Erythræans, Atlantians, Iberi, Cimmerians, Hyperboreans, Colchians, Iönes, Leleges, Pelasgi: of their flight, long wanderings, and final settlements. Of the original Iönim, and Hellenes: who are shewn to have been of a different family from that of Javan. Also of the Æras distinguished by the innovations styled

A D V E R T I S E M E N T.

Scythismus and Hellenismus : and of the Golden Age. A full account is given of the writings of Abydenus, Apollodorus, and Alexander Polyhistor : and particularly of Berofus, the Priest of Belus at Babylon. His history is rectified, and some fundamental errors of great consequence corrected ; which took their rise from misconceptions, and wrong arrangement in the transcribers. Lastly the History of Egypt and of its Kings is intimately examined : and it is shewn to a degree of demonstration from Egyptian evidence, transmitted, but not understood, by the Grecian Writers, that of the thirty-one Dynasties the sixteen first are manifestly spurious ; and have been superadded to the original list. In short it is proved, that the Egyptian History corresponds very truly with the Mosaic, and affords a strong evidence in its favour.

A D V E R T I S E M E N T.

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stration from Egyptian evidence, that it is not understood by
the Greek writers, that of the early ones especially the Greek
writers; and that it has been introduced to the credit of
the Greek writers, that the Egyptian history corresponds exactly
with the Hebrew, and affords a strong evidence in its favour.

